

FURTHER LETTERS

TO

THE EDITOR OF THE WEEKLY REVIEW,

AND

MEMORIAL TO THE PRESBYTERY OF LANCASHIRE,

ON THE

FORTHCOMING HYMN-BOOK.

LONDON :

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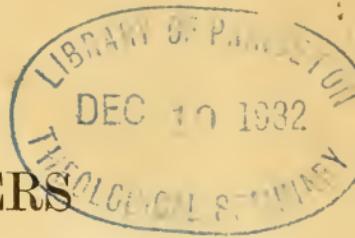
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18th September.

Having been unable to procure anyway a copy of the Hymn-book with the latest emendations, the writer of the following letters and memorial sends them collectively forth as they were written, with the two-fold hope that his review, imperfect as it is, will help to impress the Church with deep conviction of the necessity of more thorough revision, and at same time that it may somewhat contribute to the satisfactory performance of that pleasing but serious task.

He is gratified by the amount, as well as the sources, of approval and encouragement to proceed, with which his self-imposed work has been favoured.

PSALMS AND HYMNS.

To the Editor of the "WEEKLY REVIEW."

SIR,—I have read with pleasure Mr. Watson's letter in your last, and am glad to receive such assurances regarding the Hymn-book as he is good enough to there give. It would, of course, be more satisfactory to know *which* of the suggestions had been anticipated (and corrections made), and *how* those suggestions are to be dealt with that had not been anticipated.

I wish now, with your leave, to ask if the work of revision is or is not completed, and if we are to be favoured with proof copies after revision is completed, in order that any unfortunate remaining oversights may be detected before publication, when rectification must be a matter of extreme awkwardness.

Your good correspondent indicates three points on which he assumes he and I differ. In explanation:—

The use of the word "Trinity" as a name of God. This he defends because it occurs in the heading of the second chapter of the Confession of Faith. Let him, however, remember that that document is much less one for popular use than the Larger and Shorter Catechisms, which are what come into nearer comparison with a hymn-book. Does he find the word in these, or, indeed, in any of "the Catechisms of the Reformation," which Dr. Bonar and he have just republished? Here let me repeat my regret that there are of the same and still more marked character other analytical human modes of thought and expression as to the Divine Being, of frequent recurrence in the collection, which, being repugnant to feelings that I do not like to

banish, let me abstain from quoting. They are not conformable to Presbyterian usage.

Prayer to the Holy Ghost.—I said this is not founded on Scripture example or precedent. It is no answer to urge the personality and work of the Holy Spirit as a deeply cherished and comforting truth, for that is not questioned.

Sabbatism.—I merely note that there should be all due care not to violate in this matter Scripture truth and Christian freedom, especially as the Hymn-book will find its way to the mission stations in China, where British rules cannot, or should not, be laid down. Let us acquiesce in all the principles established of old (Acts xv.). Would that the rulers of China would, like the Divine Head of the Israelite nation, speedily institute a secular rest on the first day of the week, so that the Lord's-day, which all the Churches rejoice in, might be fully enjoyed by our brethren there.

I have no hesitation in saying that throughout the Hymn-book there is an ultraism in the statement of Gospel truths, or of our current view of Gospel truths, which is new, unscriptural, and dangerous. It is not wise (is it faithful? certainly not) to overstretch, or take even the outer limits of truth. Will it not cause a recoil, and ruptures? If produced by going beyond Scripture, who will be to blame for these effects?

Your correspondent says not a word as to the guiding principles my letter contends for; but argues for not deviating far from the words of the original writers. Yet surely it is needless to be very scrupulous about improving hymns which have become the common property of the Churches; our Psalms, our Paraphrases, the existing Hymn-book, all testify to the advantage of making what hymns we use as good as talent and piety can make them. It is well the committee act accordingly.

I am, Sir, &c. &c.

August 7, 1866.

P.S. Aug. 8th.—On looking carefully at our friend's letter, I conclude, with a feeling of relief, that the work of revising is *not* completed.

SIR,—Kindly permit me to lay before your thoughtful readers of the Presbyterian Church in England a few more

stracts from the intended Hymn-book. Not to occupy too much time and space, I have, except where I have gone beyond by way of illustration, confined myself to the first fifty pages. Of course we may fairly hope from Mr. Watson's letter that some—if not, many—of the faults or points to be now adverted to have been rectified. By no means let it be assumed that my criticisms extend to every matter that should be altered: and yet how numerous they are! Happily there is opportunity still to perfect the collection more and more, in the interest of truth, love to brethren, catholicity, and peace. Let it not be supposed the dislikers of certain portions of the Hymn-book claim right to thrust their views on others. What they hope will be conceded is the forbearance that will prevent others from introducing into the collection, and so into congregations, matters of equivocal character, matters on which doubts and difficulties legitimately or actually exist among us. Is it not fair to now hint that such language and such sentiments as the Hymn-book abounds in would not have passed among Presbyterians in 1566, or 1666, or 1766, and to suggest the pregnant question, does not the prevalent tone, and the very unconsciousness with which it is held, indicate a deep-lying and wide-spread *change* that ought to be anxiously guarded against rather than heedlessly stimulated?

Hymn 1 (an address to God) has twice the following line—

“God in three persons, blessed Trinity,”
which is language unusual among the old Presbyterians, and it speaks of saints

“Casting down their golden crowns around the glassy sea;
Cherubim and Seraphim falling down before thee,”
which may be true, but is not stated in Scripture.

No. 2 tells us the angels—

“— all night long unwearied sing.”

In No. 3, we express anticipations to—

“— hymns with the supernal choir
Incessant sing, and never tire.”

Now, does this give the right idea of the employment of the risen saints?

No. 8 speaks of Christ thus—

“Left for us his glad abode,
Son of Mary, Son of God.”

I heard a Church of England minister, some months ago, infer that when the Lord said to Mary, “Woman, behold thy son,” he meant that the relationship should disappear from view. *Caveamus.*

No. 14 tells that Christ should raise a—

“Favoured servant’s head
Amidst the angelic band.”

No. 15—

“Assured, if I my trust betray,
I shall for ever die.”

Does not this contradict the perseverance of saints?

No. 16—

“Ye slaves of sin and hell
Your liberty receive.”

No. 18—

“Who bought us with his blood
From everlasting woe.”

Would not “saved us” be better, as in a later hymn?

“To God the Spirit’s name,
Immortal worship give.”

There is more of this hymn open to remark.

No. 32—

“In this *thy* house.”

No. 41—

“His powerful blood —————
———— pleads before the throne.”

No. 42—

“Jesus the Judge shall come,
And take his servants up,
To their *eternal* home,”

is followed, quite in keeping with the Hymn-book’s one-sided view regarding “the last things,” by

No. 43—

“With thee we rise, with thee we reign,
And *empires gain beyond the skies.*”

In this hymn, besides, there are other bold assumptions, viz. :—

“In wild dismay, the guards around
Fell to the ground, and sank away.”

“ Lo ! the angelic bands
 In full assembly meet,
 — wing their way
 From realms of day to such a tomb.
 Then back to heaven they fly
 And the glad tidings bear,
 Hark ! as they soar on high,
 What music fills the air.”

No. 45 (“ Psalm IX. is its title). Is the following in the Hebrew :—

“ My cause thou pleadest”?

After most Pindaric abruptness of transition, comes—

“ But *yet* Jehovah shall
 For *ever, ever* stay,
 His throne He hath prepared *at length*
 For the great judgment day.”

No. 47 begins with an expression which I do not like to bring before the newspaper reader ; on referring to it, you will see it is of that ultra character,—coming to the extremest border of the truth, or indeed beyond the record,—that tends to REACTION.

No. 48—

“ The great archangels sing.”

Is there more than one ?

No. 49—

“ Highborn seraphs,
 “ Extol the stem of Jesse’s rod.”

Might be printed :—

“ Extol the stem-of-Jesse’s rod.”

and the meaning will be seen, but hardly else.

No. 52—

“ — when that conflict’s o’er,
 And I am chained to flesh no more.”

May not this seem to conflict with the truth as to the resurrection of the body ? (*Resurrectio carnis?*) It at least contradicts No. 356, where we read—

“ My flesh shall in my Saviour’s image rise.”

No. 53—

“ Fulfil thy promise to thy son,
 Let all that breathe call Jesus Lord.”

Where is that promise ?

No. 54—"Undefiled," if applied to the Lord, should have a capital U.

No. 55—

"This is the way I long have sought,
And mourned because I found him not."

Is this judicious? or the following?—

No. 56—

"Weary of wandering from my God,
For him, not without hope, I mourn."

Strange, too, this line—

And make my heart a house of prayer."

No. 58—An address to "the Hidden Love of God" personified; one part most questionably says—

"While I seek, but find thee not."

What means the following?

"O Love, thy sovereign aid impart,
To save me from low-thoughted care;
Chase this self-will through all my heart,
Through all its latent mazes there:
Make me thy dutious child [love's] that I
Ceaseless may 'Abba, Father!' cry."

No. 59—

"Jerusalem, my heavenly home,
The courts by angel legions trou,
Where meet in everlasting love
The church of the first-born above."

The above is speculative. The subjoined is hazy—

"To-day are *life and death our choice*;
To-day through mercy reconciled,
Our all to God we yet may give;
Now let us hear his voice and live."

No. 60 begins with this question (which it does not answer)—

"Mighty God, while angels bless thee,
May a mortal siug thy name?"

and as it goes on, says—

"For thy providence —
Wings an angel, guides a sparrow."

The reader will remember Scripture does not represent angels as having wings. The Hymnists are prone to accept

tradition and fancy whenever they introduce angels. The following, the commencement of Hymn 303, shows how angels are ADDRESSED :—

“ Ye angels who stand round the throne,
And view *my* Immanuel’s face,
In rapturous songs *make him known*,
Tune, tune your soft harps to his praise.”

No. 66 Are not the following obscure ?—

“ The angel host, O king of kings,
Thy praise for ever telling,
In earth and sky all living things
Beneath thy shadow dwelling,
Adore *the wisdom which could span*,
And power which formed creation’s plan.”

“ *By* morning glow or evening shade
His watchful eye ne’er sleepeth.”

i. e., morning and evening. Day and *night* omitted.
What will be thought of the following ?

No. 67—

“ When my appointed hour is come
To pass from earth *for ever*,”

“ My soul I yield into thy hand
As on life’s margin where I stand.
Thou wilt from harm defend *her*.”

“ By hope with thee to rise again,
From fear of death delivered.
I’ll come to thee, where’er thou art,
Live with thee, from thee never part ;
Therefore to die is rapture.

And so to Jesus Christ I go,
My loving arms extending ;
So fall asleep in slumber deep,
Slumber that knows no ending,

Till Jesus Christ, God’s only Son,
Opens the gates of bliss,” &c., &c.

No. 68—“ On Sinai”—we read—

“ — at his left hand, and his right,
The rocks were rent asunder.”

Here the *sinister* has awkward precedence ; but where is the *authority* for the alleged fact about the rocks ?

“ Upraised to heaven His languid eye,”

This surely is a statement it would be proper to avoid. It is not the only one of the character.

“ And met his Father’s anger.”

This is also of doubtful propriety ; nor may we commend—

“ Shall *back* return to *claim* his right,
On clouds of glory seated,
With trumpet sound and *angel song*,” &c.

No. 70—

“ Rich in thy sevenfold energy.”

May have some recondite allusion ? What, and whence ?

No. 71—

“ Come forth, ye virgins, night is past !”

Is this a consistent indication of the time ?

No. 76—

“ Come to *God’s own temple*, come.”

“ Grant, O *harvest Lord*, that we ”

I submit—

“ Lord o’ th’ harvest, grant that we.”

No. 78—

“ There’s not a bird ——
Nor meaner thing which does not share,
O God, in thy paternal care.”

Drs. Candlish and Crawford would no doubt back me in proposing—

“ O, God, thy providential care.”

No. 79—In addressing the Holy Spirit, it is said—

“ Before *thy throne* we sinners bend.”

We shall see by and by the *cross* too spoken of as the Holy Spirit’s.

No. 81—The title does not call this a sacrament hymn, which it is, and what a one ! a complication of strange ideas indeed !—

“ O happy bond that *seals my vows*,”

“ Let cheerful anthems fill this *house*
While to that sacred *shrine* I move.

High heaven, that heard the solemn *vow*,
That vow renewed shall often hear.”

No. 82—

“ Improve the day thy God hath blessed.”

No. 85 ends thus strangely—

“Oh, let my hand forget her skill,
My tongue be silent, cold and still;
This bounding heart forget to beat,
If I forget thy mercy-seat.”

Passing over the peculiar recent sense given to the word “mercy-seat,” are such expressions permissible to a Christian?

No. 87 is entitled, “Psalm CXLV.” (20 lines are all we get for its 21 verses). Whence does it derive the following?—

“[Let] unborn sages make my song
The joy and labour (!) of their tongue.”

No. 88—

“A little child the Saviour came,
The mighty God was still his name; (?)
And angels worshipped (?) as he lay,
The seeming infant of a day.”

No. 89—There is a hurtful comma at the end of line 9.

No. 90—On the other hand, it may be the absence of the two first commas (in line 13) possibly that makes unintelligible the following—

“If strangers to thy fold we call,
Imploring at thy feet
The crumbs” &c.

But is it right for Christians to call themselves “strangers to the fold”? It *cannot* be intended.

No. 93 (a well-known paraphrase) misreads, and seriously compromises Christ’s language, when it says—

“Take up my yoke, and learn
Of me the meek and lowly mind.”

No. 94—

“But where I walked alone *with* God,
Ye have a Saviour too.”

If this consists with Matt. xxvii. 46, it, at least, would be reckoned unhappy and strange, if not so familiar.

No. 95—Should not the following be omitted?—

“Admit him ere his anger burn,
Lest he depart, and ne’er return;
Admit him, or the hour’s at hand
When at his door denied you’ll stand.”

Anger or wrath is not attributed to the Lord in Scripture, except in Revelations, by those who, after the opening of the Sixth Seal, hide themselves, even using at same time this gentle epithet, "the Lamb."

No. 97 ends with what may be hazardous—

"Hear it, ye dead of every clime,
Before the second death begins ;
Come forth to this new life in time,
This resurrection from your sins."

No. 100—The feminine gender is again in favour below, but that is a very minor matter :—

"O Spirit of the Lord ! prepare
All the round earth her God to meet."
"The triumphs of THY CROSS record."

Even "*the cross*" would be unusual here.

No. 101 is altogether notable for its style. I quote only one line, being doctrinal in its bearing—

"Nor doth my faith e'er falter."

Before closing, let me ask if the hymns have been tentatively *sung over*. The United Presbyterians, in the preface to their collection, tell us they did so with theirs. How would the following *sound*?—

"Never, from thy pasture roving,
Let them be the lion's prey."

I am, Sir, with apologies,
Your obliged and obedient.

August 17, 1866.

P.S., 7th.—No answer yet to the very important questions put in my letter of the 24th inst. Those who think with me may well feel alarmed. It has been shown that doctrines are taught, or implied (which is much the same thing), inconsistent with our standards. I am willing to accept a challenge to show in the Collection, according to the latest issued, a hundred statements which are either contrary to Scripture, or unsupported by Scripture, such, too, as are probably worse than anything in the unduly depreciated Paraphrases. The proceeding, the irregularity of which Dr. Levi exhibits, was such a violation of the Barrier Act as will justify the Hymn Committee in postponing their improved edition. Allow me to add that I have received

expressions of concurrence in my views from, besides others.

* * * * *

PRESBYTERY PROCEEDINGS AS TO HYMN-BOOK.

ABRIDGED FROM THE "WEEKLY REVIEW."

The following memorial from Mr. Macfie on this subject was read :—

To the Moderator and Members of the Presbytery of Lancashire.—The Memorial of the Undersigned
Humbly Sheweth,—

That hymns, being simple and much more read and remembered than Confessions of Faith, exert far greater influence in moulding the opinions and tendencies of church-members and their children.

That therefore, the utmost caution should be used before any collection of hymns is introduced, especially introduced by ecclesiastical authority.

That a hymn-book was approved by the late Synod, and referred to a committee for necessary revision.

That the terms of the motion so approving, show that misapprehension existed with regard to the character of the collection, which is found, on deliberate examination since, not correspondent to that too partially attributed—with regard to the opportunities alleged to have been afforded for examination previously, which the results show were far from being, as declared, "ample"—and with regard to the amount of circulation given, which did *not* reach all the elders of the Church as the motion distinctly asserts,* and that this misapprehension ought to render the motion ineffectual, or at least to lead to adequate postponement of action in order to give sufficient time for revision, which in the sequel will be shown to be needful.

That, as has been proved or convincingly argued by a learned member of Synod, the adoption of the Hymn-book without preliminary reference to Presbyteries, was a viola-

* The report of the proceedings in the *Review* says "all" the elders. It since appears from the "Messenger," the motion now reads "many."

tion of the Barrier Act,—an irregularity surely, the memorialist thinks, entitling members of the Church to urge on Presbyteries the fairness of intervention to induce the committee to concede such postponement.

That hereto there is appended a review of the Collection showing in detail many of the divergencies from Scripture and the Church Standards, and from simplicity and good taste, including some typographical errors which disfigure the work, as well as a number of sentiments and views which, inasmuch as they are not universally held among ourselves or by other churches of sound faith and doctrine, it would be, in the memorialist's judgment, unbrotherly and uncatholic to present as the Church's teaching and principles.

That no doubt, notwithstanding the revision which the Collection has undergone, no small portion of these objectionable or debateable points remains ; and

That it is highly desirable that before general publication specimen copies should be issued in order that every reasonable or practicable amendment and amelioration may be introduced while yet possible.

That, on comparison with the standards of the Church and with the paraphrases so long in use among Presbyterians, the Collection will be found to differ greatly, and to contain statements, and modes of presenting doctrine, unknown to our forefathers, who appear to have more rigidly adhered to Scripture and plain matter of revelation than not a few of the hymn-writers have done.

That, if the collection do go forth in its present condition, or anywise like that condition, its ultraism and novelties may, or must, cause recoil and reaction to the endangerment of wholesome beliefs, and may lead to controversies and separations which wisdom and love would prompt earnest use of means to avert.

That the memorialist repudiates the thought that the committee have been indifferent to truth or taste ; yet he hopes he may without offence contend that somehow the contents of the Collection, on some most objectionable points, have escaped due scrutiny or been supposed to be beyond their warrant to omit or alter.

That further the memorialist trusts the Presbytery will pardon the liberty which with reluctance and diffidence he

now takes. He presents his humble contribution to those whose knowledge of Scripture enables them as wise men to judge whether what he says is worthy of attention.

May it therefore please your honourable court to use endeavours, in the interests of truth and peace, to procure postponement of the Hymn-book's publication under authority of the Committee of Synod, in order that more time may be had for careful revision.

Ashfield Hall, Neston, Sept. 4, 1866.

The following imperfect extracts and notes on the intended Hymn-book are respectfully submitted, with a view to prove that a more thorough revision than any to which it has yet been subjected, is urgently required. They might no doubt be made more numerous and presented more forcibly :—

SPECIFIC NOTES ON THE HYMN COLLECTION.

As to God, He is addressed (79) as "Father of heaven," (133) "Father of *all*," and this in the Lord's Prayer.

He is represented (78) as exercising "paternal care" over "birds" and "meaner things."

As to Christ, He is, by sheer clumsiness, called (422) the "Saviour of *all*" angels; whereas, though a Saviour for all men, He does not actually save all men.

"Highborn seraphs" (19) are invoked to "crown Him Lord of all." *India* (49) is invoked to bring its gifts and honours to "crown Him" King. In another (129), we read, "Saints and angels crowd around Him," and both are separately called to "crown Him"; although it may be that His royal honours are only from Him who said, "Yet have I set *My* King upon *My* Holy hill." There is, however, so much loving loyalty in the expression that it is simply notified.

343, 405, 413, 446, 470.—His "merits," though not a Bible word, are mentioned half-a-dozen times at least. In one instance (312), "I stand upon His merit."

It is said (420) He was "wont to *stray*" upon the "world's highway." On Calvary, which is, though level, called a *mountain* twice (155, 222), His eye was "*languid*" (68). According to another (480) it was characteristically so.

374—Much as in 264; see 369 too.

"In *anguish* He surveyed
Those pangs He would not flee."

His “*undying love*” (295) has strange counterparts in His “*dying love*” (258, 264), and His “*expiring love*” (482).

At his tomb “the guards around fell to the ground,” and—
(43)—

“ Lo ! the angelic bands
In full assembly meet,
To wait His high commands,
And worship at His feet.
Joyful they come and wing their way
From realms of day to such a tomb.
Then back to Heaven they fly,
And the glad tidings bear—
Hark ! as they soar on high,
What music fills the air.”

Then follows what “their anthems say.” There is literally not a word of all that in the Bible. But in three respects the Hymn-book is here consistent with itself ; for it is addicted to “drawing on imagination for facts,”—and it, without any foundation in Scripture (except that Revelation, a book of visions, represents angels as flying), ascribes to angels wings; and in more than a score of places with no more foundation introduces them as *singing* (3) and *using instruments of music* : (2) indeed, they “*incessant sing*,” and sing (2) “*all night long*,” which we are taught to long for, and look forward to as the great employment in glory.* “The great archangels,” too, “*sing*” (48).

The “*Head of the Church beneath*” (347), and “*wisdom's* (163) great High Priest”; (68)—

“ Shall back return to claim His right,
On clouds of glory seated.”

He is repeatedly called our “*incarnate God*” (250, 385, 499) ; once, “*the great Jehovah*” (491).

“*Jesus answers prayer*” (106), and the *Father* “*pleads*” the Psalmist's “*cause*” (45).

The promise is not correctly stated here (53)—

“ Fulfil Thy promise to Thy Son,
Let all that breathe call Jesus Lord.”

The Holy Ghost (who is addressed (47) “*Lord God*,” and repeatedly (158, 165) as “*Holy Dove*” (*Return, O holy dove, return*) or “*Heavenly Dove*” (342), or thus (384)—

“ Thy soft wings, celestial Dove,
Will safe convey me home,” (see also 180) †

* “When shall I hymns incessant sing?” it is asked—and

“ Hosannas through eternity
We'll sing to harps of gold.”

† 388 has “*Borne on angels' wings to heaven*.”

is invoked (440) as "great distributor of grace," and is asked (410) for "pardon"; also to

"Keep us in the heavenly way,
Bring us to "God's" courts above";

(370)—

"Bring us where no clouds conceal
The brightness of His face."

Being elsewhere (143) said to be given

"To guide us up to heaven."

More remarkably still He is invoked thus (69)—

"O hear us when we call to Thee
For those in peril on the sea,"

the dangers of which are detailed.

To the Holy Spirit are ascribed :—

The Lord's table (389).

The cross (100), the crown (103).

The throne (79) (He also "sits enthroned") (180).

The sceptre (431). And "the Saviour's sceptre" wields (378, 158).

Dominion (not exclusive). (504).

Courts (410). Exclusive worship (158).

He is also empowered to "command blessing" (219) and asked (370) to give His "influence." (Also 308.)

He is said (70) to be—

"Rich in His *sevenfold* energy."

The Godhead is described in terms which the Bible knows not in twenty places; in several of them being addressed as Trinity, and once thus (308):—

"All praise to God, the Three in One,
The One in Three."*

* As a concession to popular craving—a craving that is rather imaginary than real, and most likely has yet to be created by this very book,—one, or even two, doxologies might be allowed. Are these not symptomatic of formality, and rather used as a becoming, outward, and prescriptive observance than felt to be favourable to the spirit of praise? One thing is certain—that they contain expressions, with regard to the Nature and Being of God, such as have no parallel in Scripture, being found only in the universally rejected passage in 1st John. I apprehend there is evidence of Divine wisdom, resembling that which marks the non-systematic character of external *nature* throughout, in the Bible's avoidance of everything metaphysical and mathematical, or definitive, in speaking of the Almighty and Unsearchable. The rose is beautiful and sweet, the horse is noble, but would mankind in general esteem their being, in the ordinary intercourse of life, described botanically and anatomically as in a university class-room? Is there not boldness,

Angels are addressed in a very different way from anything in the Psalms. For instance (303) :—

“ Ye angels who stand round the Throne,
And view *My Immanuel’s* face,
In rapturous songs *make Him known*,
Tune, tune *your soft harps* to His praise.”

What does the following mean (363) ?—

“ As children let us be,
Nor by the way fall out,
The angels guard us round about,
And *keep us brotherly*.”

1, 268, 302, 504, 520—Of cherubim and seraphim the collection seems to know more than Scripture tells (371) :—

“ To Thee all angels cry aloud,
To Thee the powers on high,
Both cherubim and seraphim,
Continually do cry,
O, holy, holy, holy Lord,” &c.

This hymn, by the way, ends thus :—

“ The Holy Church . . .
. . . confesses Thee,
That Thou, the eternal Father, art,
Of boundless majesty.”

286—In one case an angel is called a seraph, though the Bible does not call him so.

The word “pilgrim,” I apprehend, is used in a sense which it does not bear in the authorised version, viz., as a *traveller* of a certain sort, whereas it should be as an *alien sojourner*.

In several places death is spoken of or indicated as a certainty, especially (or at least) in the following (350) :—

“ The living know that they *must die*.”

whereas Scripture says, “ We shall *not all sleep*.”

154, 191, 219, 296, 298—In connection with the future state, the *soul* is spoken of sometimes as if it, exclusive of the body, shall share it; for instance (118) :—

“ And in the new Jerusalem,
Appoint my *soul* a place.”

and (189)—

“ And at our Father’s loved abode
Our *souls* arrive in peace.”

inappropriateness, and danger, in so treating what is holiest and deepest in hymns, where simplicity in thought and feeling are above all other places desirable and necessary?

In awkward harmony with this, hymn 52 has—

“ But oh ! when that last conflict's o'er,
And I am chained to *flesh no more*,”

which surely contradicts hymn 356, and another still more flatly.

The *Resurrection* might be expected to be the subject of a hymn (97) entitled, “ I am the Resurrection,” and commencing,—

“ Come see the place where Jesus lay,”

but no, it finishes—

“ This resurrection from *your sins*.”

Still worse (67), death is called “ slumber that *knows no ending*.”

This, however, I now learn, is by a misprint that has been corrected.

The “ many mansions,” (266) appear as “ O one, O only mansion.”

In more than fifty places, *heaven* is used as the equivalent of the *kingdom* of heaven (just as if Britain and the British empire were convertible terms) or otherwise some distant sphere is held forth as the future and final abode of the blessed (67)—

“ When my appointed hour is come
To pass from *earth for ever*.”

Take another instance (476) :—

“ There to reign among the angels.”

or (417) :—

“ May we each other's wants supply,
And reign together in *the sky*.”

whereas we read, “ We shall reign on the earth.”

This reigning is sadly diluted :—

“ 'Tis His love His people raises
Over *self* to reign as kings.”

It is elsewhere made very remote (43) :—

“ We reign,
And empires gain *beyond the skies*.”

The sacredness, or hieratic character, of persons, places, and times is another novelty.

Ministers are provided specially with the following (98) :—

“ Clothe *Thy priests* with righteousness,
Within *Thy temple*, when we stand
To teach the truth, as taught by Thee,
Saviour, like *stars in Thy right hand*,
The *angels of the churches be*.”

In half-a-dozen other places church buildings are called *temples*, and in others by other somewhat similar names, such as (483) "sanctuary."

The Lord's-day and the Sabbath are identified, and the following statement is made applicable to the *first* (82) :—

"Improve the day thy God hath blessed."

As to the Sacraments, in baptism the use of the words "sprinkled water" (88) and "drops" (54) may tend to obscure the true idea which the emblem seems to embody, viz., flooding with water, so as to be in the position of one emerging or delivered, thereafter to breathe the *pneuma* of life.

And as to the Eucharist, there is a good deal that is unsatisfactory and too much conformed to the ritualistic spirit of the time. Thus (81) :—

"O happy bond, that seals my *vows*
To Him who merits all my love,
Let cheerful anthems fill *His* house,
While to that sacred shrine I move,"

and so onwards.

Here the idea of a *common feast*, a *coena* (*κοινη*), is lost sight of, and so also, but in another direction (that of merely or mainly exhibiting *individual* participation as communion or fellowship *with Christ*, rather than *of and with the brotherhood*), in other hymns (31) :—

"Here let me feast, and, feasting, still prolong,
The brief bright hour of *fellowship with Thee*,"

and so onwards. Elsewhere (250),—

"Communion with *their Lord*."

8—Some conformity to the age may be suspected in the phrase, "Son of *Mary*, Son of God."

The following passages affect doctrines or Scripture interpretation :—

In a hymn (58) beginning,

"Thou hidden love of God,"

and whose last stanza begins

"O love, thy sovereign aid impart,"

and ends—

"Make me thy dutious child, that I
Ceaseless may 'Abba, Father,' cry,"

we find—

"Tis mercy all—that thou hast brought
My mind to seek her peace in thee,
Yet while I seek but find thee not," &c.

In Scripture, the Jew at Babylon is made to declare that he would, if he forgot Jerusalem, let his skill of hand and vocal powers be lost. In this book the Christian is taught (85) to denounce on himself death if he forget "*the mercy seat*," a term which sometimes in the collection is used in a nonscriptural sense.—

347—

"*Our sacrifice is one
And sighs from contrite hearts that spring
Our chief, our choicest offering.*"

433—

"*Sinners, wrung with true repentance.*"

15—

"*Help me to watch and pray,
And on Thyself rely,
Assured, if I my trust betray,
I shall for ever die.*"

235—

"*Blest be the dear uniting love.*"

336—

"*Deathless principle, arise ;
Soar, thou native of the skies,
Pearl of price.*"

The *truth* is given in another hymn where we read (391)—

"*Oh ! how shall I, whose native sphere is dark.*"

71—

"*Come forth, ye virgins, night is past,
The bridegroom comes.*"

In the parable the cry was heard at *midnight*.

"*Take up my yoke and learn of me,
The meek and lowly mind.*"

The Lord said, "*for I am meek and lowly in heart.*"

"*Where I walked alone with God,
Ye have a Saviour too.*"

Christ cried, "*Why hast thou forsaken me ?*"

113—

"*Let the saints in glory praise,
On their beds their song upraise.*"

The incongruousness will disappear by removing the word "*glory*," and substituting one that does not suggest *heavenly glory*.

109—Rhyming with the "*angel choir*!" (see 127, 144, 185, 255, 302, &c.)

"*Praise him, ye his hosts of fire.*"

The italicised words are added for rhyme's sake.

A more pardonable liberty, with the same design, is (335)—

“ Hallelujah ! let the word
Echo round the earth *and main.*”

Which by the way would sing awkwardly.

182—

“ Great God of *Abram.*”

His name was *no more* to be called “ *Abram.*”

210—

“ Come, let us join our friends above,
Who have *obtained the prize.*”

This does not easily agree with Heb. xi. 40.

Under the title, “ *Song of Simeon,*” (242)

“ Now, Lord, according to Thy word,
Let me in peace depart.”

Should be, “ *Thou lettest.*”

“ *The Spirit’s Earnest,*” in the title of Hymn 384 conveys a misleading view of Scripture, and not much less (277)—

“ Almighty Spirit—
Thou art the Church’s *holy guest*
Earnest of her eternal rest.”

410—

“ Gracious Spirit—
Earnest Thou of heavenly rest.”

132 and 486—

“ Wash me, but not my feet alone,
My hands, my head, my heart.”

Remember *Peter’s* similar words.

How awkward are the following :—

59—“ *To-day are life and death our choice.*”

35—“ *And going, take thee to their home.*”

56—“ *Make my heart a house of prayer.*”

60—“ *May a mortal sing Thy name ?*” A question left unanswered.

76—“ *O harvest Lord,*” for “ *Lord of the harvest.*”

In this same hymn and others (153, 280, 438) “ *ten thousand* ” is put for a vast or countless number.

87—

“ My song
“ *The joy and labour of their tongue.*”

130—(In the title) “ *Christlikeness.*”

179—“ *I sacrifice them to His blood.*”

198—“ *Their lost Messiah see.*”

222—

“ Christ is risen : He seeks the skies ;
Saviour, teach us so to rise.”

248—"Salvation's mighty horn."

270, 445—"Every moment watch and pray."

284—"Both rocks and hearts doth break."

342—"Our souls can neither fly nor go."

The following is the first of four verses (376):—

"To thee, O Lord, loud praise ascendeth,
From every creature of its kind;
Thee, with an awed and quivering motion,
Exalteth every waving wind."

441—

"Blessed city" (not building or temple)
"Who of living stones art builded," &c.

466—

"Jesus, thou art all compassion,"

153—

"And a new song is in my mouth,
To long-loved music set;
Glory to thee for all the grace
I have not tasted yet."

Here amidst beauty is damaging obscurity, which thickens two lines on.

The following are either errors of typography, or may be amended by slight changes of mere printing:—

54—

"Meek follower of the undefiled," (read "Undefiled.")

66—

"Adore the wisdom which could span,
And power which formed creation's plan."

Insert a comma after "formed."

89—

"Yes, for as if thou wouldest be God,
Even in thy misery."

Remove the comma after "God."

90—

"If strangers to thy fold we call,
Imploring at thy feet,"

Insert commas after "If" and "fold." (?) but it is of doubtful propriety after all.

136—

"And we shall be with those that rest,
Asleep within the tomb."

Remove the comma after "rest."

161—

"His promise did insure" (ensure ?)

305—

“Thou Light that lightenest all,
Abide through faith in me.”

Insert commas after “abide” and “faith.”

Too little attention appears to have been given to the choosing or affixing of Titles to the Hymns. (106, 357, 519, &c.)*

Till the Indexes and Tables of Contents are exhibited, it is impossible to say how many more serious questions may require to be considered.

The Rev. R. H. Lundie moved:—“Whereas the Synod has remitted the proof Hymn-book to a committee for revision, the Presbytery do not think it desirable to enter into details, the duty being specially in the hands of others, but agree respectfully to receive the memorial and transmit it and accompanying papers to the committee.”

The Rev. James Paterson seconded the motion. He said he should simply transmit, neither approve nor disapprove, but send it as a contribution to help to make a good and acceptable Hymn-book.

The Clerk said the Church had appointed a committee to do a piece of work, and we had no right to take it out of their hands.

The motion proposed by Mr. Lundie was agreed to unanimously.

SIR,—I have just received a personal communication from Mr. Watson, which speaks of “*the few* additional corrections” that were expected to be made, and tells that these “are nearly completed,” and “printing is in progress.” There is therefore not a day to lose if the Church is to be saved from a most awkward position. I greatly fear further examination would disclose other serious faults. A casual glance yesterday exposed the following:—

In No. 304, we thank God with “*hands*,” and praise “*Him who reigns*,” with the Father and Son. (*vide.*) Also 162.

No. 305 begins, ““O thou *essential* Word,” whom it calls

* The Methodist and Congregational Hymn-books, Hymns Ancient and Modern, &c., like our Paraphrases, have *no titles*. They are better omitted.

"hope of all the *sinning*," and says, "Speak thou *in my spirit*."

Passing lightly over No. 319—which ought to be modified, especially its last verse—we halt for a moment at No. 323, which closes, not *very* objectionably I admit, thus:—

"Firmament, now glowing o'er us!
Mountains! rivers! isles! and sea!
All combine to swell the chorus
That will *ring* earth's jubilee."

And find in No. 392 *Christ* addressed thus:—

"Why didst thou yield to Satan's power?"

On a somewhat similar inspection to-day, I lighted on the following:—

No. 295—

"Victory *crying*,
Enemies *flying*,"

Where the active and passive sense of the first verb require to be distinguished.

"Earth's torn raiment all *exchanged for gold*,"

Where, according to the ordinary *usus loquendi*, "sold" might seem meant.

At least the grammar of No. 309, verse 5, is bad. The last verse is simply unintelligible.

In No. 312 there is an awkwardness,

"Oh! Christ, he is the fountain."

and a mis-spelling, "lustered with His love."

No. 322 speaks of "lightened cheer."

No. 362 suggests or adopts an interpretation, which *may* be true, using "Come, thou," in its widest bearing.

"Tis Jesus calls for thee,
The Spirit and the Bride say, 'Come,
O now for refuge flee.'"

No. 378—

"O thou Spirit of grace,
Source of righteousness,
Who the Saviour's sceptre wieldest,
And from Satan's vengeance shieldest,
Thine, beneath thy wing,
We Thy praises sing."

This let the reader italicise, or number its peculiarities, for himself.

Surely some better punctuation would be needful in the following address to Christ:—

“ Hungry, sick, and faint,
Hear each sad complaint.”

Of course these are not extreme instances. I almost fear to quote them, lest comparative feebleness impair impressions that have been already made. Now, pray, what *assurance* have we that these, or other undoubted, offences against propriety have been expunged? Literally, none at all. I earnestly submit, though sorry worthier pens have not come forward rather than mine, that brethren possessed of influence, especially any Presbyteries that may be able to take the matter up early, should press for delay, with a view to fresh and thorough revision. Nothing less will answer. The collection deserves this, but also requires it, and duty demands as much.

Excuse me for calling attention to a peculiar feature of the collection that distinguishes it from others that may be as full of blemishes, viz., its being *sanctioned by a Church*, which must invest it, among ourselves and among brethren outside our “connexion,” with the character of an *authorized* exhibition of our current and accepted doctrines and sentiments (not to say of our *taste*). Can anybody doubt that it does exhibit our *tendencies*, and “whereunto we have reached”? Is it marked by the traditional regard for the Bible, and nothing beyond the Bible? What will High Church neighbours (who, against their Church, speak of “the altar”) understand by our book calling the Lord’s table “the *sacred shrine*”?* Yet this expression has its fellows to keep it in countenance.

I am, &c., &c.

Sept. 6, 1866.

SIR,—A few more quotations, and our Hymn-book correspondence closes:—

No. 29—

“ Though Satan enrages
The wind and the tide.”

Are we to attribute such influence literally? Whether the

* Elsewhere “consecrated water,” and “priests,” are introduced so as to become familiar sounds and thoughts. A friend mutters, also, dislike of the expression quoted in these pages, “the Holy Church.”

Hymn Committee mean this or not, will not the young imbibe that view generally?

No. 125—

“Oft as they meet *for worship* here,”

in keeping with several titles, indicates an object of Christian meeting, which Presbyterians have not hitherto sanctioned as the main Scriptural one.

No. 132—

“Fountain for *guilt* and sin.”

No. 258—

“And hopes her *guilt* was there.”

Guilt is not a New Testament word. The expression, “fountain for *sin*,” is appropriate and Biblical.

Are not the following passages too obscure?—

No. 112—

“Love, I know accepteth nought,
Save what thou, O Love, hast wrought.”

Here, too, note how Christ is addressed. Elsewhere the Father also is addressed by the same familiar word of affection.

No. 115—

“Before him righteousness shall go,
His royal harbinger.”

No. 122—

“He shall send down his heavenly powers
To carry us above.”

The “heavenly powers” are, no doubt, the angels; but are we warranted to regard Lazarus’s case as the general one? This book does so in two other places.

No. 161—

“Me, blessed of God, the God of might,
All ages shall proclaim.”

The comma must be removed after “me.” Still the sense would be indistinct.

No. 164—

“We who have *felt* his blood
Sealing our peace with God.”

“Though we must change our place,
Yet shall we never cease
Praising His name.”

The change of place, regarded seemingly as an ill, is our departure?

No. 165—

“Thou who didst come to bring,
On thy redeeming wing,
Healing and sight.”

Saying nothing of the epithet, how can a wing bring sight?

No. 175—

“Destitute, despised, forsaken,
Thou from hence my all shall be,”

is an enigma.

No. 177—

“Bond and free man,
Land and sea man.”

would read better—

“Bondman, freeman,
Landsman, seaman.”

No. 185—

“Word of the Father.
Late in flesh appearing.”

The foregoing may not be very objectionable passages taken by themselves, but they are something as an addition to the many that have been formerly adduced in support of the argument for delay of publication with a view to further revision.

One whose judgment I respect tells me it will be very difficult to deal with any person as heretical in doctrine who will defend himself by passages that may be adduced to screen him out of such a book.

I am, &c., &c.,

Sept. 8, 1866.

ADDENDUM.

No. 14 prays that Christ would *bear* us to God.

No. 35 says Christ “*inhabits* the humble mind.”*

No. 57 asks *absolution* from evil ways.

No. 70 says “the world’s foundations first were laid” by the “aid” of the Holy Spirit.

* A doubtful rendering of Christ’s dwelling in the heart by faith.

No. 93--

“ Come then to me, all ye who groan
 With guilt and fear oppressed.”

Does this not, unhappily, hide the call, which the Lord’s words may be meant primarily to convey, to the *industrious burdened* (*poor?*) who seem the counterpart of the babes, or poor in spirit (the young, persons deemed green, not knowing, those not sophisticated by the world’s maxims or its philosophy), of the preceding context in the Gospel?

No. 109—Last verse is hazy, and so also is—

No. 132—

“ The atonement of thy blood apply
 Till faith to sight improve.”

No. 149—

“ Our *faith in that one sacrifice*
 That doth for sin atone.”

Would not “ Who doth ” be somewhat more consonant with sound teaching?

No. 160—

“ Here *consecrated water* flows
 To quench my *thirst of sin.*”

No. 193—

“ Still on his plighted love
At all events rely.”

No. 253—

“ Sing of his *rising* power.”

For the *line*, “ His resurrection power ” might be better.

No. 284—God is called “ a sun without a sphere.” “ Shew us thy glory and thy face.” Mind Moses’ request.

No. 291—“ Christ, our God,” is an expression unprecedented, except in Hymns, and hardly accurate.

No. 294—“ The *cross* known here to none but ” the Holy Spirit “ shall turn to gladness then.” Will the meaning of the italicized word be seen?

No. 396—

“ Turn like southern streams *each one.*”

No. 420—See verse 3.

In No. 410 the Comforter is invoked “ *Guardian* Spirit, lest we stray,” &c.

No. 298—Christ is addressed, “ O God of grace.”

Of 308 ver. 2 deserves remark for examples of three points found and noted elsewhere.

No. 342—The Holy Spirit is addressed, “Dear Lord.”

No. 426 has two direct passages for basis:

“Thy righteousness, O Christ,
Alone can cover me;
No righteousness avails,
Save that which is of Thee.”

The Bible speaks much of “the righteousness of God.” Christ, “of God is made unto us righteousness.”

No. 432—A real prayer to *angels*.

“Angels help us to adore Him.”

I find nothing like this in the 103rd Psalm, which is the *title* here.

No. 477—

“With thy sweet Spirit for *its* guest.”

No. 504—

“Now with angels round the throne,
Cherubim and seraphim,
And the Church which still is one,
Let us swell the solemn hymn.”

Here both language and thought suggest remark.

An exact third of the pieces in the Book are in the first person *singular*. Surely this proportion is excessive for congregational and family worship. The *character* of these hymns with “*I*” and “*me*,” of course differs from that of those which have been composed for public use. They will probably be found to consist largely of “*experience*.”

In the Collection there are forty of the *Psalms*, of which eight appear twice, and one, the 148th, five times.* Will not

* There are only *two* psalms in which the angels are addressed—“Bless the Lord” (103rd); “Praise ye him” (148th). Both of these are introduced into the Hymn-book, the latter, as the text points out, five times; besides the *two* versions in our Psalm-book. One of the versions (333) or paraphrases, deviating from the original, unauthorily *introduces* and *begins*, “Heralds of creation, cry,” which, comparing hymn 433, “Angels. . . who sang creation’s story,” seems to assume that angels are “the morning stars” that “sang together,” or, “the sons of God” that “shouted for joy.” This some may deem legitimate *inference*. As such, it is out of sight a better example than mere *assuming*, as elsewhere, without *any* Scripture statements for foundation.

the fact of the Old Hundred, which we have already in the Scotch Psalms, appearing in the Hymn-book also, lead ministers and people, at least after a time, to assume that it is contemplated the former will be virtually displaced by the latter?

I have already adverted to the occasional use in this collection of the words, "*Trinity*," "*substitute*," and "*merits*." There are other words not found in the New Testament which are of frequent occurrence. Let me, without comment, specify "*guilt*,"*—"atone," with its noun, "*atonement*" (this occurs once in the English New Testament),—"Redeemer" (16 or more times). Most likely this word used as it is, will, to very few indeed, suggest the extremely apt and remarkable analogies of the Old Testament *kinsman*—*Redeemer*, a theme worthy of far more attention than it usually receives from expositors of the truth. The result, by God's blessing, might soon be seen in wider and more vivid views of redemption, crowned by a deeper and fuller response in the human breast.†—"Three," as a

* The adjective, "*guilty*," is biblical. The intelligent reader will recognise a distinction between "*guiltiness*" and *guilt*.

† I gladly acknowledge my obligation to one of our most esteemed ministers on the banks of the Mersey, for a leading thought of this paragraph, and to "the Englishman's Hebrew and Greek Concordances," for great help in searches such as the text indicates. From the latter source is drawn the following. The word "Redeemer" is found in the English Bible eighteen times (and twice in marginal readings), invariably as the translation of a participial form of one of the two verbs that are generally and well translated "redeem,"—once in Job, twice in Psalms, once in Proverbs, thirteen times in Isaiah, and once in Jeremiah. The same participle is translated, as a substantive, in Numbers, "*kinsman*," "*avenger*," "*revenger*" of blood, six times; in Deuteronomy, "*avenger of blood*," twice; in Joshua, "*avenger*" of blood, three times; in Ruth (where the verb occurs altogether twenty-one times), as "*kinsman*," "*near kinsman*," or "*one of our next kinsmen*;" in margin, "*one that hath right to redeem*," and "*redeemer*,"—altogether, nine times; in 2 Samuel, "*revenger of blood*;" in 2 Kings, "*kinsman*," or "*one of his kinsfolk*." How could the Book of Ruth be understood, and its beauty and meaning appreciated, if the limited, mercantile sense were accepted as the principal or full sense of that wonderful and precious word? I trust this instance will suffice to show that attention to words may or does imply heed to things signified, and to vindicate whosoever devoutly and fearlessly looks at "what is written." Surely such attention is right and safe. Better view truth and orthodoxy,

numeral, applied to the Divine Being ;—“ *Sabbath*,” as a name for the Lord’s day.

Let me further say that *angels* appear twoscore times ; *cherubs* and *seraphs* half-a-dozen times, or oftener.

I observe that there is frequent formal combining of “the Father, the Son, and the Holy Spirit,” and especially in *Doxologies*, of which there are twenty-five. (Here we have a novelty among Presbyterians,* and one of the significant and portentous extremisms that mark and mar the book.)

Of prayers to *God* (which might strictly be regarded as to the Father, see hymn 371), there are about 900 lines, besides 1,250 of addresses ; to the *Father*, except as above, very few indeed ; to the *Son* (besides 1,100 of addresses), about 1,200 ; to the *Holy Spirit*, about 300 ; to the *Trinity*, properly so classified, about 134 including praise.

It is worthy of serious thought, whether such prayers, and in such relative proportion especially, harmonise well with the Lord’s words : “ After this manner pray ye, *Our Father* which art in heaven.” “ It shall be done for them of *my Father* which is in heaven.” “ Whatsoever ye shall ask of *the Father*, in my name He will give it you.” “ How much more shall *the heavenly Father* give the Holy Spirit to them that ask *Him*.” “ If I depart, I will *send Him unto you*.” “ If I go not away, the Comforter (advocate) will not come unto you.” Or with the words of Paul, “ I bow my knees unto *the Father* of our Lord Jesus Christ ;” “ Likewise the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us ;” or with those of John, “ We have an *advocate with the Father, Jesus Christ*.” †

unsquared and unpared (like the unhewn stones of the altar), and uncramped and unpent-up, in the free vitalising air and light of the Bible, than through the watery medium of philosophic theology, beneath which they may possibly appear distorted and coloured, out of proportion and partially, and be out of easy reach, or out of the people’s way.

* Remember Jack’s transmutation ‘and “going the whole” in the “owre true” allegorical Tale.’

† The writers of the epistles plainly show that they contemplated prayer to God the Father, apparently not alone, but nearly so : where also, amid the frequent mention of *thanksgiving*, there is none to the Son nor the Holy Ghost : but it seems, among many ascriptions of *δοξα*, there are some to the Son.

A sentence as to the NAMES OF THE TUNES. They certainly show ingenuity, and kindly recognition; but, when there was so much new coinage, could we not have spared the book's pervading peculiar features, "Trinity," "Calvary," "Seraphim," and Angels"? Whatever differences of opinion there may be on this and other points, who among us would hesitate to approve and applaud grateful commemoration of "Euston," "Regent Square," "Endsleigh," and "Kelso," as well as "Dundee," and "Hampstead," for the sake of the debt hymnology owes to the esteemed brethren whom we lovingly associate with these names?

THE PARAPHRASES AND THE SO-CALLED “BENEDICTION.”

I HAVE already mentioned that the Hymn-book includes about forty Psalms. It includes all the Scotch Paraphrases and Hymns, except (I think) the following :—

(20 from the *Old Testament* 32)—

“ Let heaven arise, let earth appear,”
 “ Naked as from the earth we came,”
 “ How still and peaceful is the grave,”
 “ Though trouble springs not from the ground,”
 “ The rush may rise where waters flow,”
 “ How should the sons of Adam’s race,”
 “ Few are thy days, and full of woe,”
 “ In streets and openings of the gates,”
 “ Ye indolent and slothful, rise,”
 “ Keep silence, all ye sons of men,”
 “ While others crowd the house of mirth,”
 “ In life’s gay morn, when sprightly youth,”
 “ Rulers of Sodom! hear the voice,”
 “ How glorious Zion’s courts appear,”
 “ Attend, ye tribes that dwell remote,”
 “ Ye heavens, send forth your song of praise,”
 “ Thus speaks the High and Lofty One,”
 “ Attend and mark the solemn fast,”
 “ Amidst the mighty, where is he,”
 “ Thus speaks the heathen, how shall man.”

(7 from the *New Testament* 35)—

“ Just and devout, old Simeon lived,”
 “ Ungrateful sinners, whence this scorn ”
 “ Vain are the hopes the sons of men ”
 “ And shall we, then, go on to sin ”
 “ Jesus, the Son of God, who once ”
 “ Where high the heavenly temple stands,”
 “ Lo ! in the last of days, behold ”

(2 from the 5 Hymns)—

“When all thy mercies, O my God,”
 “When rising from the bed of death.”

If the foregoing numbers are correct, three-fifths of the 72 pieces in the Paraphrase-book are introduced into the Hymn-book. Now, are the 29 that are not introduced inferior to the 43 that are? Certainly, with those of us who remember them from years, not very long gone by, when Scotland knew scarcely another hymn than the Paraphrases, there are a good many of the former recalled and read still with much pleasure, and held still in high esteem. It is yet more certain that not a few of, at least, their *verses* would be, right and left, very greatly missed, their absence very greatly regretted. To prove this by refreshing the memory and satisfying the eye with quotations, would occupy too much space, and is needless. The table of *first lines*, which has just been presented (and are not first lines far better guides and helps than the most ingenious and beautiful titles?), is quite enough. But that table shows something more—that the major part of the omissions is from the Old Testament. On this account the withdrawal is all the more regrettable.

The natural inference is, that the Committee have conceived that the 29 are inferior to the 43. But are they so? The retained are far from faultless. The Letters preceding show faults in them. If the withdrawn are faulty too, it is only to a slight extent, and when once the impracticable theory is abandoned, that no improvement on the author's original words is permissible, the remedy is easy. Nobody, I am confident, dare aver that any consecutive equal number of hymns in the New Collection are better.

I apprehend the truth is, that the good dog has got an ill name, and is as good as hanged.

In favour for the Paraphrases, I stand not alone. Only a few days ago one of our oldest and most valued ministers, an ex-Moderator, expressed to me his preference for the Paraphrases Revised over the new Hymn-book. But things have not come to that pass yet. A good Hymn-book is possible.

It must be admitted the Committee have, in respect to

the Paraphrases, put matters into a very awkward position. If so many are worthy of a place in the Hymn-book—and still more, if the others are so good as some of us think them—why not leave them out of it altogether, and retain and revise the Paraphrase-book? In this way we should have, as at present, three separable Hymnological Collections—the Psalms, the Paraphrases, the Hymns, the two former being already in most hands, bound up together. In future the three would be bound together. Such a solution, for which we have the precedent of what was done when the existing Hymn-book was brought out, would, perhaps, on the whole, be best, making the numbers of the Hymns run consecutively onwards from the end of the Paraphrase numbers. The Congregationalists make their Hymn numbers run onwards from the end of the Psalms. As almost everybody has separate Psalm-books that include the Paraphrases, there might, no doubt, be some temporary convenience in an arrangement of the sort, but these are details and trifling considerations not requiring, perhaps not deserving, present heed.

What is important must be stated. Let it, therefore, be now asked, Will the fact that the New Collection contains about forty of the Psalms, and more than forty of the Paraphrases, not tend, unless the foregoing propositions are given effect to, towards a gradual, perhaps rapid, practical disuse of our Psalm-books? Undoubtedly it will. The case cannot be otherwise. How deeply such a result ought to be regretted it is vain to attempt to say. The Psalms are still the Psalms of David,—the utterances of the Holy Spirit—the better part, or the greater part, or possibly the entire, of the Psalms, and Hymns, and Songs, in which Paul consulted the Christians of old to admonish one another, and make melody together. And where is there in the language, especially for singing together vivaciously in large portions or chanting, such a grand version, the admiration and delight, be it said, of *Episcopalians* around? *

To revert to the Paraphrases, they are entitled to the name they bear, “Translations and Paraphrases in Verse” of

* To but a small extent, no doubt, seeing so few have knowledge of them.

“ Sacred Scripture,” for they are marvellously faithful as well as spirited, and they speak and march with a clearness, calmness, and stateliness, almost Scriptural, such as it would be flattery to attribute to the new book, which yet has merits of a high order. Let us thank God that it is so, while we honour the framers so far as worthy.

I come to a single illustration.

One of the passages most objected to in the Paraphrases (the particular Paraphrase, the 47th, is among our “ omissions”) is this :—

“ When to the sacred fount we come,
(Noun better than the adjective)

Did not the rite proclaim
That, washed from sin and all its stains,
New creatures we became?”

Now, are there not in our new book expressions about baptism as apt to mislead? Avoiding repetition, take this first line of Hymn 347 :—

“ One true *baptismal sign.*”

Did not the writer of this, whoever he was, mean *the sign of the cross* in baptism? If he did not, our neighbours will suppose justly that is what the words carry. Elsewhere *the water* is called a sign. The Presbyterian view is that *the ordinance* is a sign.

Leaving now that track; we have abundantly seen that the idea of communion in the Eucharist, that prevails in the new book, is communion of the Christian *with* Christ; and that, very much in the same tone, the earnest of the Spirit is construed in the book to mean not participation *of* the Spirit, but *from* the Spirit.

The following is another example :—

A hymn, well entitled a prayer, begins thus in words to which we are so accustomed that we generally fail to detect in them a serious error;

“ May the grace of Christ the Saviour,
And the Father’s boundless love,
With the Holy Spirit’s favour,
Rest upon us from above.”

Of course this is intended to be the “ Apostolic Bene-

diction," rendered into a metrical *congregational prayer*—language properly, since now there is no one on earth entitled to pronounce benedictions, put into the mouths of the people. But is the rendering fair and correct? Surely not; the words, "The Holy Spirit's favour," may or may not include and designate participation, with fellow-Christians, of the Holy Ghost; plainly they convey the sense that the Holy Ghost *gives* the "favour," whereas he *is* the favour. If, indeed, this latter is the true interpretation, we may well wish that the hymn should convey it. We cannot in such a case calculate the extent of loss by error. A key, though not imposing for magnitude, may, if it do not open the right lock, exclude from a chamber full of the richest treasure. As to the case in question, there is infinitely more than the ordinary degree of importance, for *the meaning of the prayer that concludes almost every congregational service will fail to be rightly understood*.

By the way, when a minister uses the so-called "Benediction" as an *address to* the people, and not a *prayer of minister and people*, should not the people respond "and with Thee"?

After so much has been already written on the place and functions of *angels*, as these appear in the Hymn-book, it may be superfluous to add the following further extracts. The like of them is not found in the Paraphrases; which carefully avoid going beyond Scripture for matter:—

No. 76—

" Come, ten thousand angels, come,
Raise the glorious (the spiritual) *harvest-home.*"

The meaning here is obscure; at any rate, the propriety may be doubted of thus directly invoking angels for an honourable work to which Scripture says they will be divinely sent. Objection has elsewhere been made to the *prayer*, "Angels, help us to adore him" (432), which has its fellow in 348. Strange that this should appear in a volume which contains 15 and 90, where "help" is sought rightly, and the following (461):—

" Come, thou Almighty King,
Help us thy name to sing,
Help us to praise."

No. 299—

“ All heaven was hushed ; our risen Lord
Passed by where angels stand.”*

No. 302—

“ And, while *they protect my repose,*
They chant to the praise of my King ;
 I too, at the season ordained
Their chorus for ever will join.”

No. 402—

“ The Lord of *angels came.*”

It has been pleaded in defence of the Hymn-book that the assumed variety of *tastes* in congregations must be considered. Of course ; but this plainly does not imply that the Committee, however ready to surrender their individual likings, and pass some hymns and expressions which, on account of style, they would rather omit, may ignore *opinions* and *interpretations* which are erroneous or dubious, or not held by the Church but left open, and pass such.

September 24th.

NOTES ON DOXOLOGIES IN THE HYMN-BOOK.

No. 1—A “Sanctus ;” has already been subject of remark.

Nos. 2, 3—The Doxology here is the usual English one, which might notwithstanding be also, though not in like degree, remarked on.

* Such is the beginning of the hymn ; the last two verses conclude thus :—

“ King, Priest, and Warrior *mystical,*
And Thou shalt go before.”

“ Jesus, my ~~King~~ King ! *Thy right divine*
I worship from this hour.”

Nos. 16, 88, 124, 268, 322, 392, much resemble these.
No. 18 contains the following—

“The undivided Three,*
And the mysterious One ;
Where reason fails, with all her powers,
There faith prevails, and love adores.”

No. 44—Not a Doxology, is referred to because it concludes with an exclusive address (in the style which is peculiar to the book's Doxologies) to the Holy Spirit.

No. 48—Last verse may be referred to, so also 389, 438.

No. 70—After ascription of honour to the Father, and glorification to the Son, neither of them in the second person, it is added—

“And equal adoration be,
Eternal Comforter, to thee.”

No. 79—

“Thrice holy, Father, Spirit, Son,

(Note the order)

Mysterious Godhead, Three in One.”

No. 127—

“Glory be to God the Father,
Glory be to God the Son,
Glory be to God the Spirit,
Great Jehovah, Three in One.”

And again—

“Glory to the King of Angels.”

No. 174—The ascription here considerably resembles that in the preceding.

No. 195—

“To Holy Ghost be praises,

(Note the priority)

To Father and to Son,
The Church her voice upraises,
To thee, blest Three in One.”

No. 245—

“The Father gives, the Son redeems,
The Spirit sanctifies ;
To each let our melodious hymns,

* * * *

Adore the triune God.”

* Numerals have not been italicised.

A similar expression in 378.

No. 304—

“All praise and thanks to God,
The Father, now be given,
The Son, and *Him who reigns*
With them in highest heaven,
The one eternal God,” &c.

No. 308—

“O praise the Father ; praise the Son ;
Blest Spirit, praise to thee ;

(Direct address again.)

All praise to God, the Three in One,
The One in Three.”

No. 429—

“The *sacred* Three in One.”

No. 431—

“Glory be to God the Father,
For the message of His Son :
Glory be to the Beloved
For the work that He hath done :
May the Spirit
Sway the sceptre in our hearts.”

No. 461—

“To the great One in Three.”

No. 464—

“Praise the Father ! praise the Son !
Praise the Spirit, Three in One !
One to perfect all the plan
Of redeeming ruined man !
Triune God !” &c.

No. 465—

“Praise the God of all creation !
Praise the Father’s boundless love ;
Praise the Lamb, our expiation,
Priest and King enthroned above !
Praise the Fountain of Salvation,
Him by whom our spirits live.”

No. 484—

“To Father, Son, and Holy Ghost,
One God, and persons Three,” &c.

No. 504—which read from the beginning—

“To the Father of our *Lord*,
To the Spirit and the Word,” &c.

(To the truth indicated in italics, the other fatherhood so wonderfully taught by Christ might well be added.)

No. 515—Here we have the simple and sublime Doxology with which, and which alone, Presbyterians have become accustomed by its being in the Paraphrase-book.

No. 525—Whatever may be thought of the last epithet of the following fine verse which closes the volume now commented on, may we all ever breathe its humble fervour—

“Praise ye the Father, God the Lord who gave us,
 With full and perfect love, his only Son ;
 Praise ye the Son, who died Himself to save us,
 Praise ye the Spirit ! praise the Three in One.”

26th September.

The writer is informed that the Committee have this week finished their work and are proceeding to print, having made some omissions and a good many amendments in conformity with the views set forth in the foregoing papers. But he has reason to believe that the alterations are not extensive nor fundamental, so that the great bulk of what, in his judgment, are blemishes, or something much more serious in its effects, will remain without change. Obviously, therefore, if action is to be taken with a view to a preliminary issue and thorough revision and rectification, not a day should be lost by those who have influence to so prevent what he fears would be a great and incurable evil.

The writer wishes to add that he has printed nothing in connexion with the Hymn-book except in the *Weekly Review* and this *brochure*.

LIST OF NAMES OF TUNES.

SHOWING THE TITLES OF THE HYMNS TO WHICH
EACH IS PREFIXED.

The variety of NAMES, numbering above 230, shows ingenuity (while the selection shows good feeling). There is hardly a repetition among so many! Readers familiar with Church music will be able to judge how far the selection of TUNES is likely to please, and the assignment of so many names is likely to facilitate use. Every person will feel more or less interest in running over the columns. That desideratum—a good (original) GRACE—might with promise of advantage be introduced from Mr. Carre Tucker's Hymn-book.

NAMES OF TUNES.		TITLES OF HYMNS.
Nicaea	...	The Holy Trinity.
Morning Hymn	...	Morning.
Wareham	...	
Evening Hymn	...	Evening.
Canon	...	
Durham, or Innocents	...	Homeward Journey. Divine Love in Redemp- tion. "His mercy endureth for ever."
Torquay	...	Sabbath Evening. Christ has Com. Onward.
St. Bride	...	The Friend of Sinners. "Revive Thy Work." Drawing near to God.
St. Jude	...	The one Mediator. Watch! "Occupy till I Come."
St. John	...	Spread of the Gospel. Gospel Jubilee.
Croft's 148 th	...	Father, Son, and Spirit. "Thy Kingdom Come."
St. Peter	...	The Name of Jesus. Sabbath Morning. The Perfect Exampl.
Nayland, or Newington	...	Communion with God. The Presence of Go ^l . Thoughts of Jesus.

NAMES OF TUNES.		TITLES OF HYMNS.
Old 104th, or Hanover ...	...	Psalm civ. The Unerring Guide.
Morningside ...	...	“Soon and for ever.” “The Lord will provide.”
Eventide ...	...	“Abide with Me.”
Praeneste ...	...	The Lord’s Table.
Old 100th ...	...	The Great High Priest. The Sabbath. Psalm c.
Melcombe ...	...	Social Worship. The Lord our Righteousness. God Glorified in Creation.
Helmsley ...	...
Cramer ...	...	Behold, he cometh. The Pilgrim’s Prayer.
Mannheim ...	...
Casterton ...	...	Psalm lxxxiv. Titles of Christ.
Darwell ...	...	The Saviour reigns. The Lord is risen.
St. Michael (Old 134th) ...	...	The Comforter invoked. Psalm ix.
Kane ...	...	Eternal Life. To the Holy Spirit.
Leoni [?] ...	...	The God of Abraham.
Miles Lane [bis]	...	Christ, Lord of All.
Handel ...	...	Psalm i. The Sun of Righteousness. The Per- petual Tribute.
Warrington ...	...	Sabbath Evening. Infant Baptism. “I am the Way.”
Eaton ...	...	The Wanderer’s Return. Evening Prayer.
Newmark ...	...	Abba, Father. Mount Zion.
Vesper ...	...	Creation, Providence, Redemption. Near the Cross.
Trinity ...	...	New Year. The Lambs of the Flock. A Prayer.
Landsberg (Luther’s Hymn) ...	...	The Last Judgment. Creator, Preserver.
Albert ...	...	“Lord Jesus receive my Spirit.” Sinai and Calvary.
Melita ...	...	For those at Sea. The Holy Spirit.
Fatherland ...	...	“The Bridegroom cometh.”
Kugelman ...	...	The Substitute.
Munich ...	...	Who shall separate? One thing needful.
Bethlehem ...	...	The first Advent.
Alford ...	...	Harvest-home.
Wurtemburg ...	...	Sabbath Musings. God’s Universal Care. A Prayer.
Winchester ...	...	Psalm lxxxiv. Self-dedication. Lord’s-day.
Pascal ...	...	Evening. Seasons. The Mercy-seat.
Kent ...	...	From the depth. Psalm cxlv. Baptism.
St. Mary ...	...	The Saviour’s Sympathy. “Lord, help me.” A Prayer.
Canterbury ...	...	Psalm cxxx. Christ’s Invitation. “Believe also in Me.”
Ely ... ...	...	“Behold, I stand at the door.” The Cross “I am the Resurrection.”

NAMES OF TUNES.		TITLES OF HYMNS.
Philadelphia	...	For Ministers. Prayer for the Holy Spirit. Holy Spirit invoked.
Frankfort	...	The Lord gave.
Hamburg	...	“Just as I am.” Affiance.
St. Ann	...	Calm me, my God. The little Flock.
Jackson	...	The Effort. The Gospel Feast. The Name above every other.
Hart	...	Psalm cxlviii. The risen Redeemer.
Heidelberg	...	Psalm cxlix. Living Sacrifice. Trust in God.
Nottingham, or Magnus	St. } ...	Psalm cxlviii. Psalm lxxxv. Praise to the Redeemer.
Old Winchester	...	Triumph over Death. “I know Whom I have believed.” The Sun of Righteousness.
Moravia	...	The Christian Soldier. Gospel Times. The Believer’s Happiness,
Eden	...	Psalm cl. The returning Prodigal. Psalm cxxii.
Regent Square	...	King of Kings. Praise.
Calvary	...	Zion comforted. Christ crowned.
Evan	...	Christlikeness. “As little children.” Com- plete Salvation.
Tiverton	...	The Lord’s Prayer. Cloud of Witnesses. Grace and Glory.
Selma	...	The Pilgrim’s Song. “My Times are in thy Hand.” The Long Repose.
Crotch	...	Trust in God. Parting. The Pilgrim’s Prayer.
Vienna	...	Psalm xviii. The Gospel published. A Song in the Night.
Pleyel	...	Praise of Jesus. Lovest thou Me?
Farrant	...	Saved by Hope. Christ only. “Lord, teach us to pray.”
Dunfermline	...	Remember me. Psalm xlii. Looking at the Cross.
Rest	...	Rest in the Lord.
Bohemia	...	A Saviour’s Love. Invitation.
St. John	...	Remembrance. Hope of Heaven. Walking with God.
Broughton	...	Psalm xxxiv. Holy Scripture. “My Soul doth magnify.”
Moscow	...	Harvest. The Good Shepherd.
Olivet	...	“Worthy the Lamb.” “Let there be Light.”
Wiltshire	...	The Love of God. The Fountain opened.
Martyrdom	...	Psalm xc. Grace abounding.
Dundee	...	The Man of Sorrows, Isa. liii. 1—5. Messiah, Isa. liii. 6—12.
La Tour	...	Adoration. Carrying the Cross.
Seraphim	...	Psalm cxlviii.
Rockingham, or Com- munion	...	The Lord’s Supper. Christ on the Cross. To the Holy Spirit.

NAMES OF TUNES.		TITLES OF HYMNS.
St. Catharine	...	Ashamed of Christ. Prayer for Israel. God ever near. Close of the Year.
Adeste, fideles	...	The Word made Flesh.
Resurrection	...	“Christ is risen.”
Westmoreland	...	Risen with Christ.
St. Matthew	...	The well-ordered Covenant. God of Bethel
French	...	The great Congregation.
Montgomery	...	“For ever with the Lord.”
Bidborough	...	Salvation by Grace. The Anchor.
Forest-field	...	Psalm xxix.
Roxburgh	...	The Lord’s-day. Psalm cxxvi.
Anholt	...	Psalm lxxvii. Prayer for Israel, Psalm xiv.
Melancthon	...	Eternal Wisdom.
Gloucester	...	“Come over and help us.”
Greenland	...	“The Lord that healeth.” Warfare Accomplished. The Parting Promise.
Kilmarnock	...	Jacob’s Well. Prayer for Christ’s Presence. Suffering with Christ.
Antiquity	...	The Church Triumphant. Trust in God.
St. Enoch	...	The Song of the Lamb.
Naaman	...	One Church, above, beneath.
Stuttgart	...	Resurrection of Christ. Everlasting Love. Advancing Years.
Irish	...	Psalm cxxv. The Church’s Prayer. Psalm lxxii.
Cologne	...	Morning. Psalm cxvii. Dismission.
Angels	...	Rock of Ages. Christ our Example.
Palestine	...	How much owest thou? “My Redeemer liveth.”
York	...	Adoption. Salvation by Grace. The Friend all-sufficient.
Grosvenor	...	My God, my Father. Gospel Invitation. Commencement of Worship.
Evangelist	...	A New Heart. The Dearest Name. Prospect of Heaven.
Belmont	...	New Jerusalem. Union. Drawing near to God.
St. Edmund’s	...	The Saviour’s Sympathy. Song of Rest.
Barnet	...	“The Bridegroom Cometh.”
Bedford	...	Zion. Justification. Song of Simeon.
Callcott	...	The Bible. Harvest Hymn. Thanksgiving. The Way, the Truth, the Life.
Shirland	...	Prayer for Revival. The God of Salvation. Thy Way, not Mine.
Olmutz	...	Communion. To God our Saviour. “Revive thy Work.”

NAMES OF TUNES.		TITLES OF HYMNS.
Carlisle	...	The Song of Moses and the Lamb. Grace. "The Lord is Risen."
Mount Ephraim	...	Lord's-day. Afloat. The Great Atonement.
Kensington	...	Gratitude.
Belgrave	...	The Traveller's Psalm. Wait on the Lord. The Name of Jesus.
Lancashire	...	The Communion of Saints.
Salisbury	...	The Lamb of God. Life Eternal.
Ewing	...	The better Land.
Endsleigh	...	The New Jerusalem.
London	...	Worship. To the Saviour. Beginning the Day.
Old 100th [bis]	...	Psalm c. Adoration.
Meatone	...	The Light of the World. Angels' Hymn.
Austria	...	Psalm cxlviii. Reign of Christ.
Euston	...	Prayer to the Spirit. To the Saviour.
Mian	...	The Cross. Upward.
Worburton	...	Christian Love, 1 Cor. xiii. Charity Portrayed. The best of Graces. Greatness of God.
Oronville	...	God's Way. Bethlehem.
Hollingside	...	The Refuge.
Carlton	...	For the Sabbath.
Heathlands	...	Psalm xx. Psalm lxvii.
Prague	...	Thanksgiving. Sun of Righteousness.
Utrecht	...	The Closing Year. The Mourner's Prayer.
Holyrood	...	Almost Home.
Balerma	...	"Take comfort, Christians." The Love of Christ. Children Dedicated.
Gainsboro'	...	Psalm cx. The Goodness of God. After Sermon.
Sandyford	...	Evening. Angelic Worship.
Gratitude	...	Gratitude. He came to his Own.
Calvin	...	Psalm iii. Psalm cxxx.
St. Cuthbert	...	The Comforter. Winter is Past. Hope.
Tavistock	...	Psalm xix.
Butherford	...	Immanuel's Land.
New Cambridge	...	The Advent. "Worthy the Lamb." Christ is Come.
Eustis	...	The Song of the Lamb. Immanuel. Salvation.
Fairfield	...	Continually with Thee. The Life of Love.
Colebrooke	...	The Love of God. "Casting care on Him." Doxology.
St. Madoes	...	The Church's Happy Prospect. The coming Glory. The Shadow of the Almighty.
New York	...	Psalm lxxii.
St. Paul	...	Prayer for Progress. Prayer for Sincerity. Paradise Restored.

NAMES OF TUNES.			TITLES OF HYMNS.
Tallis	...	...	Jesus, have Mercy. Public Worship. God all-sufficient.
Clarion	...	...	Psalm cxlviii. The War-song of the Church.
Zurich	...	...	The Song of Jubilee. Heaven in View.
St. James	...	...	The Word of God. Opening a Place of Worship. For our Country.
Melrose	...	...	The Feast. "It is Finished." The Life-giving Spirit.
Dudley	...	...	It is Finished. The Voyage.
Gopsal	...	...	Psalm cx. One Baptism.
Piedmont	...	...	Praise of Jesus.
Austria	...	...	Zion. Psalm lxxxvii.
Soldau	...	...	"The Day of Grace." "Out of the Depths." The Dying Christian.
Windham	...	...	The Perfect Pattern. The Love of Christ shed abroad. Psalm li. The Blessed Hope.
Eastgate	...	...	Backslider Returning. Freewill Offering. Close of Day.
Bishopsthorp	...	...	"Without Carefulness." Latter Days. Return, O Wanderer
Strathpeffer	...	...	Fellow-travellers. A Saviour Ascended. Self-surrender.
Rothesay	...	...	Resignation. Meeting Again. Continually with God.
Ephron	...	...	Perfection and Permanence. For Light and Love. The Glory of the Father.
Torwood	...	...	The Day of Rest. The Voice of Jesus. Christ Remembered.
Bethsaida	...	...
Mauricewood	...	...	The Triumphal Entry.
Morpeth	...	...	The Pilgrim's Guide. Adoration. The Forerunner.
St. Andrew	...	...	Looking unto Jesus. The Lively Hope. The House Eternal.
Iona	...	...	Comfort in Sickness. The Spirit's Earnest.
Leyden	...	...	Come and Welcome. "Thy Kingdom Come."
Sharon	...	...	God's Guidance Besought. Dismissal. Dismissal after Communion. Everlasting Love.
St. George	...	...	God is Light. Oneness with Christ. Doxology.
Swansea	...	...	Ascension of Christ. Praise for Redemption.
Kissingen	...	...	"He receiveth Sinners." Psalm cxxvi.
Amsterdam	...	...	Docility and Dependence. Gethsemane.
St. Asaph	...	...	The Redeemed in Glory. Christ's Victory.
Warwick	...	...	Praise to the Redeemer. Children brought to Christ. Heavenly Wisdom.
Coldrey	...	...	Psalm ii. The Peace of God.
Dalkeith	...	...	"Nearer to Thee." Confession.

NAMES OF TUNES.			TITLES OF HYMNS.	
Lubeck	...	...	The Saviour and the Suppliant.	To Live is Christ. The Comforter.
Augsburg	...	...	For Guidance.	Love to Christ. Prayer for Quickening.
Carey	...	...	Praise.	The Saviour. Christ All in All. Brotherly Love.
Cyprus	...	...	Psalm xlvi.	"Awake, O Arm of the Lord." Christ's Second Coming.
King's Langley	...	...	The Deliverer.	
Ephrata	...	...	Bethlehem.	Zion Comforted.
Hollybourne	...	...	Birth of Christ.	Strength in the Lord. Substitution.
Galilee	...	...	Psalm cxxi.	Appearing before God. Doxology.
Tiberias	...	...	Rest in Christ.	The Solemn Assembly. Doxology.
St. Peter's, West-minster	...	...	Psalm ciii. The New-born King.	
Hampstead	...	...	Psalm xix.	Psalm xxviii. Psalm xcix.
Broadlands	...	...	Tu Way, not mine.	Heaven anticipated.
Retrospect	...	...	The Closing Day.	To the Holy Spirit.
Augustine	...	...	The Temple of God.	The Lamb of the Flock. Doxology.
Cumberland	...	...	The World of Joy.	The Christian Soldier.
Cannons	...	...	Beginning the Day.	Christ's Merits. In Time of War. Blessed Hunger.
Magdalene	...	...	Jehovah-Shalom.	Gathered together. Rest in Christ. God's Mercies.
Chantry	...	...	Christian Fellowship.	The Pure in Heart. The Chiefest Joy. A Blessing Sought.
Mason	...	...	"I come quickly."	The Throne of Grace. Work.
Lebanon	...	...	Looking unto Jesus.	To the Trinity. Dismission.
Cassil	...	...	Christ's Victory.	Light, Comfort, Sanctity. Hallelujah.
Benediction	...	...	Peace be to this House.	Love Divine.
Florence	...	...	Evening.	Hearing the Word.
Sicily	...	...	Ebenezer.	The Prince of Peace. The Glory of God. "Go in Peace."
Southampton	...	...	None but Christ.	Onward. The Hidden Hope. The Resurrection Day.
Sarum	...	...	"Thy Will be Done."	Follow me.
Submission	...	...	God is Love.	
Elberfield	...	...	"I will not let Thee go."	"The Lord is my portion." The Sanctuary.
Faith	...	...	The Means of Grace.	Looking at the Cross. The Blood of Sprinkling.
Newcastle	...	...

NAMES OF TUNES.		TITLES OF HYMNS.
Stanley	...	Jehovah-Tsidkenu. Pardon and Peace.
Beethoven	...	Homeward. Looking unto Jesus.
Abbey	...	The Lord our Righteousness.
Taunton	...	Jesus Lives.
Amoy	...	Gospel Imitation. True Riches. The Brazen Serpent.
Conway	...	Song of the Ransomed. Pressing on.
Baden	...	Hosanna.
Hermon	...	Beginning of Worship.
Carmel	...	Close of Worship.
Cardiff	...	Meekness. Psalm lxvii. Doxology.
Kelso	...	Psalm viii. Psalm cxxxiv.
Carlton	...	The Realms of the Blest. Psalm xxxvi. Debtor to Mercy.
Bentley	...	Peace in Believing. The Omnipresent.
Marylebone	...	Christ only. The Lord our Shepherd.
Edinburgh	...	The Greatness of God. Job xxvi. Psalm xviii. Doxology.
Manchester	...	Christ's Humiliation. The Comforter. God is Light.
Northumberland	...	The Conquests of the Cross. Children's Hymn to Christ.
Cromartie	...	The Eternal Summer. The Love of God.
Intercession	...	"Hear, Thou, in Heaven."
Luther	...	The Kingdom of Messiah.
Auchencairn	...	Praise to Jehovah.

*** Would habitual use of *first lines*, which would be the effect of removing the *titles*, not be advisable in this country and in our time, where and when first lines are familiar to every one in our own and other churches, whereas the new titles of course are not now, and cannot become, generally known?

INDEX.

The following Index shows the pages on which the specified Hymns are referred to. The figures underlined show chiefly those to which reference is made but not specifically. These, almost all, take a view regarding future blessedness, of which (even) in the Paraphrases there is hardly a glimpse.

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A CONTRIBUTION TOWARDS SOME FUTURE ANNALS.

* * * * *

At this time, the Presbyterian Church in England, moved by the same healthful breeze which, throughout all the churches, was impelling a triumphant wave of public opinion towards hymnody more ample and more characteristically christian, afresh took into consideration the question of superseding, for a better, the collection which they had adopted in 1857. But differences of opinion, as was to be expected, arose, and no formal resolution was adopted in favour of a new collection. Nevertheless, one of their elders, whom the Church much esteemed, associated with himself, in an informal and private manner, certain of the preaching and non-preaching elders, chiefly resident in and near London, and of these constituted a voluntary committee, who accordingly set to work to select many hymns. After they had made a selection, it is recorded that they sent to each of the preaching and teaching ministers of the Church a copy, and sometime afterwards, not to these only, but to a representative non-preaching elder of almost every congregation, a different copy wherein was music. The request was probably, at same time or times, made, that the Committee should be favoured with any remarks which recipients might desire to offer. It is doubtful, however, if many replies were given. Paucity and imperfection of replies, indeed, could be no matter of wonder, inasmuch as it was not by authority of the Church that the application was made. Moreover, that any should devote much time to critical and minute inspection, though most necessary, was, in such a case, not to be expected, as the Church might reject the work; and was not as yet required, seeing one thing surely could be relied on, according to all precedent, viz., that the Church would not be hasty in giving the book its

final imprimatur; but, on the contrary, would, after formal approval, if it should have a mind for that, submit the book in its probationary condition, if not to the Presbyteries, at least to the body of the Church through the members of Synod, for a sufficient time to allow of leisurely examination, reflection, and perfectionation. That the Committee, as a matter of fact, did not circulate the book with adequate wideness and in sufficiency of time to secure this object, there is indirect proof, for one person, whose taste may be questionable, but whose interest had been proved by his printing and sending to every minister of the Church notes and suggestions upon the existing collection, and who had otherwise exhibited interest in hymn books, never had a copy sent to him till long after the Synod adjourned, and then only an incomplete copy. He did indeed get a loan in sufficient time to enable him to make some hasty pencillings, which he had not time left to pursue to the end. Such as these were, there is no reason to believe that as much had been done by other persons more qualified and better entitled; and little wonder, for nobody could have anticipated that the book would be off-hand referred to a committee, (mostly consisting of the very men who, in combination, had executed the plan by which work that in ordinary circumstances the Synod should have undertaken, was performed—undoubtedly with zeal and honourable motives—by them instead; and this, with instructions) *to report during the sittings of the Synod*; still less could it be supposed that at that same Synod, and in a hurried manner, when there was no time for due deliberation, would the book be adopted. Yet such a thing did happen. A resolution was passed, of which the following is the substance:—

That the Collection had been most carefully prepared.—Yet, after the Synod closed, it was proved that, however careful the collecting had been, there had been no due care in regard to the Hymns collected.

That the Collecting had been done by a large number of the Ministers and Elders of the Church.—A statement which is explainable on the supposition that what some would reckon small, the Synod deem large. (1)

That copies of the first draft of the Collection had been sent.—Not, however, by the Church, but by private individuals, and, therefore, with no authority that ensured attention.

That thereby ample opportunity for examination and discussion was afforded.—Opportunity of a sort no doubt, if there was a will, but was it availed of?

That as it now stands, the Collection embodies the results of criticisms and suggestions from all quarters of the Church.—How many such ameliorations is not even hinted at.

That no serious objections have been made.—The reason why may be inferred. There had not been the examination and discussion, for which there was “opportunity.” But objections have been made since that are most serious.

That, the Report says, it had been universally admitted that, as a whole, the Collection is an admirable one.—Anybody may pretty safely say this, but what does it amount to?

That, the Report also says, the accompanying Music is of a very high order.—This must have been taken for granted, on a limited amount of examination. Was there more warrant in regard to the previous equally laudatory and emphatic assertions?

That therefore a Committee was appointed to consider the emendations suggested in the Report.—Which emendations could not be very thorough, for all was done during the spare hours of a hard-worked Synod; and generally to complete the volume.

It would require very great confidence in any collection, that it has been thoroughly scrutinised, to warrant the representative of any committee to propose a resolution so partial and (in a sense) partisan in its aspect.

The Synod, however, did adopt it : and, soon after, the evil of undue haste became disappointingly apparent. The Collection was found to be *one-sided*, inasmuch as, throughout, it contradicted what students regard the most Scriptural opinions in regard to the future state; ⁽²⁾ *unsafe*, inasmuch as, by overstating Bible revelations in regard to the Godhead, it created difficulties in the way of receiving the truth, and tended thereby to maintain error—*ritualistic and superstitious*—inasmuch as it conforms to Roman and High Church fancies, as to angels, priesthood, the sacraments, and the sacredness of places.

Two other features, which, so far as appears, had never before been considered, also came to light, viz.: That the Scriptural order of prayer,³ and Scripture doctrine as to the offices of the blessed Father, Christ, and the Holy Spirit, were (be it deferentially said) either disregarded or overridden ; and that the Collection was so framed as to deprive the Church certainly of nearly a half of its favourite Paraphrases, and too probably in the end of the time-honoured Scotch Version of the Psalms.⁴

The leaders of the movement in London were well supported by a newspaper which it was at one time expected would be the organ of the whole Church. That paper did not indeed advocate the Book, but it more effectually served the satisfied promoters by withholding most of the letters that were sent it, not anonymously, by* a considerable contributor to the fund for starting and maintaining this vehicle of intercommunication.

The executive of the committee also did what they could to carry the point on which their heart was set, by withholding information during the progress of their work.

At last a book was ordered to be printed for sale, as the fulfilment of their task, which contained, besides other peculiarities, a number of hymns that were never before published and so had not the test of public use in their favour, as well as a number of hymns that were not in the book when submitted to the Synod

* It is hinted, “ by others,” too ; but surely that is *not* the case !

and therefore cannot be held to have its approval and sanction. Emendations certainly had been made, but they merely affected details, and were fewer than regard for exact truth demanded. Pervading faults, fundamental error, had not been eliminated nor neutralised.

The English Presbyterians had a noble example before them. Twice had the Church of Scotland distinguished itself for scrupulous regard to truth and taste. The preparing, revising, and perfecting of their good old Psalms was a work of years. By way of contrast, its English sister approved of a collection of 525 hymns, composed by irresponsible persons, and selected without authority, on no acknowledged principle, and adopted it *per saltum*.

The Church of Scotland, after like elaboration of a few paraphrases and hymns, issued a collection of great value, containing almost nothing objectionable or doubtful, in such manner that by "monopoly," (to use its own expression,) cheapness was secured, and the power of further improving was doubtless retained without interfering with publishers' private property—*a precautionary power of great practical value, the want of which the Presbyterian Church in England may often have urged as an insuperable difficulty in the way of amendments that certainly will be greatly desiderated.*

The confidence reposed in the English Committee was so great and so generally diffused, that the sound of alarm might have been ineffectual ; remonstrances of reiterated character might not have been heeded, if a representation from some commercial members of the body addressed to the good *Moderator* had not stimulated him to plead with the Committee for at least delay, in order that a preliminary issue might be examined and the truth and cogency of the numerous new objections be subjected to proof.

It therefore became the Committee's duty to consider whether or not they should yield to the recommendation, one perhaps almost unprecedented and never in any case slighted by want of concurrence. The reasons for yielding are obvious enough It

was clear to all parties that without delay the opponents could not be satisfied. It was plain too that new matter in the way of objection had arisen, and indeed was distinctly specified. There could not but be consciousness, that unusual haste, and a certain degree of closeness, had marked part of the procedure. To all which was necessarily superadded other considerations, such as a sense of the vital importance of being assuredly orthodox, and of giving no misleading sound where the tendencies of the age towards externalism were alleged to have rendered meanings ambiguous and dangerous, and, on the other hand, of not giving a dogmatic sound on points where Scripture and the standards of the Church had not spoken authoritatively. The force of this last consideration could not but be great. Love to the brethren, weaker brethren they might be, dictated no less. Catholicity, and especially regard for the Presbyterians of other Churches with whom union was then a matter of hope, urged similar caution. One reason above all constrained to delay and re-examination. It is this: that the influence of hymns as a source, yet not a system, of doctrine, though silent and casual in its mode of action, is far more pervasive and powerful than that of Creeds and Catechisms. How incumbent, therefore, that even the feeblest appeals and monitions should be heard—every care taken to exclude dubious matter, for the sake of the uninstructed, who have not had the corrective advantage of the old Scottish domestic theological training, and of the young, who may, in the course of nature, grow up to be one day the bulk of the people and the formers of the Church.

It was felt that little harm could be caused by delay, and that much good, though no doubt further work and cost, might be the result. But the Committee would not grudge this, if the honour of the truth and of the Church was one hairbreadth affected. They would not be the cause of heart-burning, nor even seem to carry things with a high hand.

The Committee, therefore,

N O T E S.

(1) Through some strange error the resolution, as reported by the *Weekly Review*, and in one of two cases by the *Messenger*, says *all* the Elders of the Church got copies.

(2) THE DOCTRINES ENUNCIATED IN THE HYMN BOOK CONCERNING THE HABITATION OF SAINTS AFTER THE RESURRECTION SHOWN TO BE UNWARRANTED.

The following note by Dean Alford, on Matthew v. 12, shows that Scripture gives no warrant to the Hymn Book's pervading habit of localising future blessedness in "heaven," "beyond the skies," &c.

"These words, *ἐν τοῖς οὐρανοῖς*, must not be taken as having any bearing on the question as to the *future habitation* of the glorified saints. Their use in this and similar expressions is not *local*, but *spiritual*, indicating the blessed state when *ἡ βασιλεία τῶν οὐρανῶν* shall have fully come. The local question is to be decided by wholly different testimonies of Scripture;—by the general tenor of prophecy, and the analogies of the divine dealings: and all of these point unmistakeably to this earth, purified and renewed, and not to the *heavens* in any ordinary sense of the term, as the eternal habitation of the blessed."

Is not also the *μισθός* kept in heaven as a place of security?

The superior Scripturalness of the Church of England's authorised teaching on this too much neglected article of faith, compared with that which has been permitted to diffuse itself throughout our new book, may be seen by the following extracts from the Prayer Book:

MORNING AND ALSO EVENING SERVICE.

In the *creed*, "The life everlasting."

"After this life we may attain everlasting joy and felicity."

"Bring them to thine everlasting kingdom."

"In the world to come life everlasting."

COLLECTS.

"When he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal."

"The blessed hope of everlasting life."

"Attains the light of everlasting life."

"Like unto him in his glorious and everlasting kingdom."

"Be made partakers of his resurrection."

"Our joyful resurrection."

"With him continually dwell."

"Exalt us unto the same place whither our Saviour Christ is gone before."

"The things eternal."

"May obtain thy promises that exceed all that we can desire."

"May obtain thy promises and be made partakers of thy heavenly treasure."

"May obtain that which thou dost promise."

"May of thee be plenteously rewarded."

"Eternal life."

"May receive the crown of everlasting glory."

"May come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee."

COMMUNION.

"The life of the world to come."

"Partakers of the kingdom of heaven."

"Everlasting life." (thrice)

"Ascended up into heaven to prepare a place for us; that where he is thither we might also ascend and reign with him in glory."

"Hope of thy everlasting kingdom."

BAPTISM.

“His everlasting kingdom.”
 “Everlasting life.”
 “An inheritor of thine everlasting kingdom.”

CONFIRMATION.

“May obtain everlasting life.”

VISITATION OF SICK.

“Life everlasting.” (twice)
 “Everlasting life.” (twice)
 “Take him unto thy favour.”
 “Receive him unto those everlasting habitations where the souls of those that sleep in the Lord Jesus enjoy profound rest and felicity.”

BURIAL.

“The resurrection to eternal life.”
 “With whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, perfect consummation in bliss, both in body and soul, in thy eternal and everlasting glory.”
 “The kingdom prepared.”

COMMINATION.

“Our life with thee in the world to come.”

ANNIVERSARY OF QUEEN'S ASCENSION.

“Crown her with immortality in the life to come.”
 “Obtain everlasting life and glory in the kingdom of heaven.”

ARTICLES.

“Everlasting salvation, as vessels made to honour.”

The following illustrative extracts from Dr. Donaldson's “History of Christian Literature and Doctrine,” show, the one of them the teachings of Athenagoras, in his own words; the

other, the teachings of the Churches of Lyons and Vienne of the second century, in Dr. Donaldson's words :—

“ We are persuaded that when we are removed from our life here we shall live another life, better than the life here, and heavenly, not earthly ; inasmuch as we shall abide in the company of God, and in union with Him (*μετὰ θεοῦ καὶ σὺν θεῷ*), free from change and passion as respects our soul, not as flesh, even though we have it, but as heavenly spirit.”

“ *Future State.*—We have already seen that the letters speak of the martyrs going to Christ. They are also spoken of as going to God. They are also said to have communion with God for ever. They receive after death the crown of incorruption ; and mention is made of the *παλιγγενεσία*, or restoration or renovation of all things, and it is connected with the resurrection.”

Still more distinct, still more opposed to the uniform or continued declarations which the Hymn Book gives, are the following extracts regarding Justin Martyr.

“ Justin believed that after Christ had remained in heaven for a certain time he would descend to earth in glory, on the clouds, accompanied by angels ; that then He would completely destroy the demons and earthly powers, and give his followers an eternal possession of the earth.”

“ As we have seen already, Justin regards the opinion that souls go to heaven as heretical. The passage occurs in the doubtful chapter in which the millennium is set forth. He says, “ If ye meet with some who are called Christians, and do not confess this, but dare to blaspheme the God of Abraham, the God of Isaac, and the God of Jacob, who also say that there is not a resurrection of the dead, and that when souls die they are taken up into heaven, do not suppose that they are Christians.”

“ The good, as we have seen already, are to become incapable of dying (*ἀθάνατοι*), incapable of destruction (*ἀφθαρτοι*), and incapable of pain (*ἀπαθεῖς* or *ἀλύπητοι*). They are to be on earth, but their life is to ‘ be a life with God, where sin gives no trouble.’ ”

[It is a strange justification some admirers of the Hymn Book give, viz., that *heaven* does not mean a *locality*, and therefore may be == the abode of the blessed, whether they shall dwell in heaven or on earth.]

(3) CALLING ON THE LORD.

The word *επικαλεω*, *επικαλεομαι*, found several times in the New Testament in the passages translated “call on the name of the Lord,” “call on the Lord,” “call on the Father,” &c., is never translated *pray*. It signifies, of course, to *call to* or *upon*, to *invoke*. The corresponding Hebrew word occurs near a thousand times, and is nowhere translated *pray*. When Christians “call on the Lord,” they invoke his succour, they appeal to their supreme *Goel*, or kinsman-redeemer, they apply to the *παρακλητος*, the divinely constituted and *called-in* advocate, comforter, strengthener, guardian, and “all in all.” The paternal and compassionate provision of such succour, such an almighty supporter, is followed by *their* consentaneous call and continual reliance on Him. He is applied to as Redeemer to benignly *act out* the offices he executes in virtue of that relationship. And so might we reasonably infer the Holy Spirit (*ο αλλος παρακλητος*) may be called on; yet Scripture is silent as to this, and rather presents Him as one who is to be reverently regarded as the gift of God. “How much more will your heavenly Father give the Holy Spirit to them that ask Him?”

(4) In connection with this point, the most publicly influential member of the Presbyterian Church in England has expressed himself thus:—“It appears to me that the New Hymn Book should be an addition to the existing Psalms and Paraphrases, *not a revision of them*. It will only lead to confusion any other course.”

* * * Some have said they do not agree in all the suggestions. Let it be remembered, many of them are wanted *just because there are differences of opinion*, so that these may be respected.

The writer has just been honoured with the following, from a Scotch Theological professor of the Free Church :—

Oct. 31, 1866.

Dear Sir,

I have read, with interest, your Letters on the English Presbyterian Hymn Book. I very much concur in all the remarks you have made.

Most of the things you have pointed out seem to me as objectionable in taste as in Bible accuracy of statement. Of course I may be considered a partial witness. But the inference forced upon me by your Letters is—that the task of compiling a hymn book, even the tenth part of the size proposed, to be free from such defects, is hopeless.

Further—That the effect of such publications is to supersede the Psalms of David, with no advantage to true devotional sentiment, but with much encouragement to mere humanistic gratification.

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—The ladies of our churches, who are now gathered in the annual missionary convocations, are studying the returns for their efforts during the past year. It may interest them to know that their sisters abroad are working in the same good cause, and with special reference to the releasing and upbuilding of the women in heathenism. The women of the Presbyterian

THE Presbytery of New Brunswick, at its late meeting, after carefully considering the applica-
tion of Mr. Henry Goldkunz, a native of India, a
student in the Senior class, Princeton Seminary, re-
solved to proceed to his licensure and ordination at
the Princeton meeting next week if the way be clear.
Mr. Goldkunz is a young man, highly esteemed, the
son of one of our oldest and most honored native mis-
sionaries in India, and intends returning to that field

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Psalms bound up with some editions, intended for chanting, has been adopted by a few congregations, but most of those who have for years chanted the Psalms still prefer the old metrical version, with which they are familiar. A. H. K.

